

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.*

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## MEETINGS OF THE SAINTS.

BY ELDER G. C. FERGUSON.

Public worship, or at least association for worship, is indispensable to the well-being, nay, even to the existence of a Church. The word Church, according to its original meaning among the ancient Greeks, signified the public assembly; so that, in that sense, the Church of Christ would mean the public assembly of his Saints or believers; consequently, according to that meaning, if there were no public assembly there would be no Church. But, according to the usage of the Saints, this term designates not a public meeting of believers merely, but a compactly organized society, built upon the foundation of living Apostles and Prophets, Jesus Christ himself being the chief corner-stone. This society, wherever and whenever it existed, has always been noted for its convocations, or meetings, in which the religion of Christ and the ordinances of his Gospel were proclaimed and administered by his own appointed and authorized Priesthood. The majority of these meetings are public, though both the ancients and moderns have, at times, been obliged to convene in private to avoid persecution.

In some other cases the meetings have been private because the people of the world at large took no interest in them. But the importance which the Lord attaches to these gatherings of his people, and his desire to promote and encourage them under all circumstances, may be seen in the following quotations:—"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii, 19, 20. "And behold ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed

unto the Father, and ye have all witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation."—Book of Nephi, viii, 8.

There are several important principles involved in these two quotations: the first of which is, that the Father will more readily grant the united prayer of even two or three, than if that same prayer were offered up by separate individuals without concert or combined action. Now we all know that unity, of itself, is a principle of power. Union is strength in anything. But we here discover that in the worship of God, union not only gives strength, but brings down the special blessing of Heaven besides. Thus the Saints, by meeting together, learn to unite their faith and prayers, thereby becoming mighty both with God and man; and in their gathered capacity this unity will increase their power to an extent that they who are isolated or sectarian in their feelings cannot even begin to conceive. Indeed, so needful is it that the Saints should meet together, that the Lord has made it a special duty of an important Church officer to stir them up to diligence in this matter. Take the following passage:—"The Teacher's duty is to watch over the Church always, and to be with and strengthen them, \* \* \* and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest."—*Doc. & Cov.* sec. 2, par. 11. From all which it is plain, first, that we should meet together in the name of Jesus, that his Spirit may be in our midst—that light which in the Book of Nephi we are commanded to hold up to the world; secondly, we should meet often; thirdly, we should be thoroughly united in our feelings and faith, and come with a spirit of prayer rather than of criticism or fault-finding, remembering that we meet to learn God's law and not to make it; fourthly, we should invite and welcome strangers to

our meetings, and pray for them to the Father; and, fifthly, if we neglect this commandment we suffer ourselves to be led into temptation.

If we go back to the old Jewish Church, we shall find that they also were commanded by the Lord to meet together at set times. In the 3rd verse of the 23rd chap. of Leviticus, it is commanded that the seventh day of the week be a Sabbath of rest—"An holy convocation;" and this custom of making the Sabbath a day of convocation is general among the Jews till this day. They meet in their synagogues now on the seventh day, even as they did at Jerusalem in the days of Christ, where the Pharisees were offended with him for healing the withered hand; Matt. xii: or in the days of Paul, when he and his company went into the synagogue at Antioch, and, being rejected by the Jews, turned and preached the Gospel to the Gentiles: Acts xiii. And, by-the-bye, these two instances introduce this subject from a different point of view, for here we find a people honoring the commandment to meet together, so far as the mere fact of meeting is concerned, and yet, instead of getting blessings thereby, they actually have blessings reft from them. How was this? It was simply because they rendered the commandment of none effect by their traditions. They met on the seventh day, but it was in effect to bind the Lord by their laws rather than to bind themselves by his; consequently, when Jesus healed the man's withered hand in the synagogue, by the power of God, the Pharisees, instead of rejoicing in that power and in Him who had manifested it, went out to plot his destruction. In the other case, the Jews at Antioch, instead of going to the synagogue under the influence of God's Spirit to learn God's law, were filled with envy at seeing the multitudes run after Paul, and, under the influence of the spirit of envy, they judged and condemned both Paul and the Gospel, for which the Gospel was taken from them and preached to the Gentiles. Let us, therefore, be careful to ascertain that we are under a good influence when we judge upon any subject.

With respect to the manner of con-

conducting meetings, a general order is to be found in the Book of Cov., sec. 2, par. 9—namely, “The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.” We perceive, therefore, that in order to efficiently discharge this duty, an Elder, while relying on the dictation of the Holy Ghost, should also be acquainted with God’s commandments and revelations. The following general instructions from sec. xiii, par. 5, *Doc. & Cov.*, bear directly on this point:—“And again, the Elders, Priests and Teachers of this Church, shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the covenants and Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.” Section 14 is also addressed to the Elders, and contains similar instructions; see also 1 Cor. 14th chap., &c.

In this country many of our meeting-rooms are used for all sorts of purposes, but at home the case stands thus:—“I have lately preached a short sermon to the Bishops, in a Bishop’s meeting, and I now wish to present the subject of those remarks to this congregation. They were in relation to the Bishop’s building dancing-rooms for their school-houses and ward meetings. In my heart, soul, affections, feelings and judgment, I am opposed to making a cotillion-hall a place of worship. \* \* \* Many of you remember that at first we assembled in a bowery on the south-east corner of this block, where we met for some time under its shade, and held preaching meetings, sacrament meetings, political meetings, and every kind of public gathering, because it was the only place that would then accommodate the people. Soon after that we built this Tabernacle. We probably had not the first stick of timber on the ground before I was besought to build it for dancing in and for theatrical purposes. I said no to every one that requested me to do

that. I told them that dancing and theatrical performances were no part of our religion. \* \* \* More or less amusement of that kind suits our organization, but when we come to the things of God, I had rather not have them mixed up with amusement like a dish of succotash. \* \* \* I shall not be opposed to the brethren’s building a meeting-house somewhere else, and keeping their cotillion-halls for parties, but I am not willing that they should convert the house that has been set apart for religious meetings into a dancing hall.”—President Young, *Journal of Discourses*, vol. ix, ps. 194-5.

According to the census returns of 1851, there were, in England and Wales, at that time, 222 places of worship belonging to the Saints; the number of sittings in these places was 30,783; the attendance, as per census, on Sunday, 30th of March, of that year, was,—morning, 7,515; afternoon, 11,481; evening, 16,628, making a total of 35,624 for the day. The Government statistical compiler, Mr. Horace Mann, thus speaks of the Saints:—“The activity of the disciples of this faith is evidenced by the frequency with which they occupy these meeting-places; out of the total number of 222, as many as 147, or 66 per cent, were open in the morning; 187, or 84 per cent, were open in the afternoon; and 193, or 87 per cent, were open in the evening. Comparison with similar statistics of the other churches will show that this is much above the average frequency of services.”

It now only remains to say a word or two in conclusion. It is no small privilege to meet and mingle with God’s people; no man can be a doer of the word unless he also be a hearer—“Faith cometh by hearing,” and no man can hear without a preacher, and no man can preach except he be sent; and who does not know that when a sent preacher is sustained by the concentrated faith and prayers of a multitude who are living their religion and eager to hear the Word of God, that he is able to deal out to every Saint a portion of meat in due season, and a stream of doctrine flows upon the people that causes both the ears of every



sinner to tingle, insomuch that we have seen those who came to oppose the truth rush out of the meeting terror-struck, and unable to crook their finger or say a word against it. What Saint ever bore a true and faithful testimony of this Latter-day Work, but felt the kindling warmth of God's Spirit, and received increased power thereby; and who ever missed an opportunity of testifying, but felt himself condemned by the omission. Now, these things demonstrate conclusively, that an individual man is

not an independent, complete whole in himself, but part of a whole which comprises the entire family of God; and so long as the individual is ignorant of the relationship he bears and the duty he owes to his heavenly Father and his Father's family, that individual is unhappy. Now, a considerable amount of the theory of this knowledge may be obtained by reading and studying God's revelations, but the practical part can only be got at in the public assembly of God's people and in our intercourse with each other.

## JUDGE RIGHTEOUS JUDGMENT.

BY ELDER GEORGE SIMS.

The disposition which exists in many persons to highly esteem a certain class of virtues, gifts and qualifications, and also to very much depreciate another class of more than equal value, is often found not only among the ignorant, but also among the intelligent and reflective. Thus, one class nearly worship beauty, always hailing it as the companion of a pure heart and a loving spirit, and are very slow to admit that a soft fair skin may encase a heart none too free from pride and jealousy. The pearl is found within the shell of the homely oyster; the glittering diamond is found in the sandy earth; the cruel tiger has a glossy coat, and the stinging serpent wears a dress of pretty colors. Beauty, like every other gift, may be associated with the best and worse qualities of mind. It dwells with virtue or with vice, and needs an acquaintance with it to "judge righteous judgment." Even the high attainment of wisdom, without sufficient endurance and fortitude, is unable to guide us through the intricacies of life with credit and honor to ourselves, yet we are to covet wisdom as one of the gifts necessary to our salvation. But few men by their wisdom have gained a higher encomium than Ahithophel, one of King David's counsellors. It is recorded of him in 2 Samuel xvi, 23, that his wisdom was so great, that it "was as if a man had inquired at the oracle of God;" and

yet he was so miserably weak and vain, that when Absalom preferred Hushai's counsel to his, he went home, put his house in order and hanged himself. Wisdom, as well as beauty, is simply a gift, and, in order to "judge righteous judgment," must be valued at its worth.

The unmatured in judgment are apt to suppose that the orator, who truthfully and beautifully delineates the commands, designs and purposes of Heaven, is so well acquainted with the narrow path that leads to life eternal, that he would be the last to take the downward road himself; but the experience of the past proves, that not a few of the reputedly wise, the gifted and the beautiful, have done so. It is, however, fair to say, that the gifted are thrown in sight and their characters become generally known, while thousands of minds, either below mediocrity or possessing gifts more evenly developed and less noticeable, pass away into obscurity, who are equally guilty of unfaithfulness to the cause of truth.

But where are those full of integrity? Why are not they the only movers in every great and good work? The same reason may be offered in regard to integrity that has been given in relation to wisdom, beauty and talents. Integrity is found with the great, the noble and the wise, and it is found with the small in calibre, with the



cowardly and the foolish. It is found with the orator and with the slow of speech—with the author or with the illiterate. The priceless gem of integrity has found a home in every organization that would admit it, or live for it. The man possessing this noble gift, with too little of other virtues, merely ranks in his place, and his deficiencies are considered, as well as his integrity, by righteous judgment.

Then there are the meek—they have a promise that "they shall inherit the earth;" but we cannot reasonably infer that in addition to meekness, that they were very wise or valiant, but must rather believe that meekness was the predominating gift or virtue that entitled them to that particular blessing. We have read the stoning of Stephen—have admired him in his valiant defence of truth and his faithfulness to his mission; but his just, true and wholesale charges of murder and unbelief in his speech to the vindictive Jews, so roused their murderous anger that they stoned this holy man to death. Perhaps the wisdom of Solomon or Ahitophel might have whispered to the noble Stephen to have told less truth that his life might have been longer spared on the earth. Stephen's discourse is full of the accumulated wickedness of their forefathers, from the days of Moses to the crucifixion of the Savior, and was calculated to cut them to the heart, and they gnashed their teeth in deadly revenge. Stephen forever must rank among God's valiant witnesses, and wear a martyr's crown for his love of truth and hatred to wickedness. But, in bestowing the meed of praise due to him, he can scarcely be credited with an embodiment of every noble gift and every necessary qualification.

In the contemplation of the character of the beloved disciple John, his untiring devotion to the work of man's salvation fills each lover of truth with a deep sense of the loveliness of his character; the pages of his inspired writings are full of the love and simplicity of this devoted disciple of our Lord. How great his love to his fellow-man; erring as man is, vacillating as man is, yet he desired to live, to live on that he might do more good. The glories of the future, the blissful

abodes of the redeemed, and the happiness of heavenly associations, which he, of all men, could appreciate and enjoy,—yet the enjoyment of the future could be laid aside to continue his labors of love; he scarcely seems prompted to earn a great reward by longer services, but rather seems absorbed in the love of his labors to bless than to work for a reward. No fear of companying with the damned goaded this Apostle to his righteous course, neither crowns nor thrones nor dominions seem the acme of his desires; ambition was scarcely an ingredient in that lovely compound that made up his noble nature. No wonder that Jesus loved him; his intrinsic love in the hour of our Savior's trial might have sweetened the bitter cup of Judas's betrayal. John may not have had the eloquence of Aaron, the governing powers and exquisite oratory of Enoch, the wisdom of Solomon, the poetry of Isaiah, nor sung the praises of God in the beautiful language of David,—yet in love, where can we find his equal, if we except our beloved Prophet Joseph and our great Redeemer.

But to judge righteous judgment in our estimation of character, our martyred Prophet Joseph will always rank as an embodiment of brilliant gifts, dauntless courage and noble virtues; faithful to the revelations he received, fearless in delivering them, powerful in his comprehension of them, his enlarged soul labored hard to pierce the moral darkness of his time. The great Jehovah selected him,—not only to teach a system in the theory, but at once revealed a plan for him to work out, which gave to thousands, not only a correct religion, but which delivered them from the bondage of dwelling with those dark minds who do not even hope for new revelation; neither the confinement of prisons, mob violence, nor the unfaithfulness of Governments, slackened his exertions in the cause of right. In a short time he had the qualifications of the statesman, the gifts of a Prophet and the love of a patriot. He "cut the gordian knot of error with the sword of truth;" he opened a system which has already brought deliverance to thousands, and has in itself all the elements to make

man great and woman happy. He broke the narrow, selfish system of Roman monogamy, and rescued woman from the degradation which Roman laws confined her to, and the nations will yet revere him when they "Judge righteous judgment."

The more experience we have in the study of human nature, the more evidence we find of the unequal proportions of the spiritual element of the human mind. The qualities that form the mental, moral and social being, have an infinite range; thus we have had brilliant intellects with low moral powers; powerful social developments with inferior intellects; powerful memories with small reasoning faculties. The like varieties exist in the spiritual gifts of God, as faith with many other good gifts, and faith with very few; faith to work miracles without obedience to be governed. The gift of faith to be healed, with wisdom, knowledge, and other gifts; and faith to be healed with scarcely any other gift. Faith with wisdom, and faith without it. Faith with much knowledge, and faith with little. Faith with humility, and faith with pride. Faith with gentleness, and faith with coarseness. There have been instances of persons speaking in tongues who

had very fickle, wavering minds, and so little endurance, that a few difficulties placed them with the unfaithful. Members of the Church have had the ministrations of angels, yet they have not been faithful. Dreams have been related and visions told, and yet those persons have not profited by them; and those that could offer the best reasons for the faith they held have turned aside from the path of truth. The necessary proportions of the many qualities of saving grace and spiritual gifts have not been in them. All the qualities, properties, gifts, virtues, graces, traditions and customs, must be considered to form a correct estimate of character to enable us to "judge righteous judgment." Yet there exist in every man the germs of Divinity. The elements of wisdom, love, faith, meekness, nobility, and every gift and virtue necessary for our perfection, happiness and exaltation, are implanted in every human soul; and the object of the Gospel is to develop those God-like qualities which may be lying dormant within us, and to bring every man and woman to that standard of perfection, love and beauty, which we have set before us in the person of our Lord and elder brother Jesus.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 536.)

The next morning General Lucas demanded and took away the arms of the militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected; but so soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and every thing of value they could lay their hands upon, and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away

and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

At this time General Clark delivered his noted speech. I copy a portion of it as follows:—

"Gentlemen, — You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c. for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with, and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now. You need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed.

As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man.

I would advise you to scatter abroad, and

never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule; and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies, such as William E. McLellan and others, aided by the treachery of Col. Hinkle.

In addition to the above speech, General Clark said that we must not be seen as many as five together. "If you are," said he, "the citizens will be upon you and destroy you; but you should flee immediately out of the State. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

With respect to the treaty mentioned by General Clark, I have to say that there never was any treaty proposed or entered into on the *part of the Mormons*, or any one called a Mormon, except by Colonel Hinkle. And with respect to the trial of Joseph and the brethren at Richmond, I did not consider that tribunal a legal court, but an inquisition, for the following reasons:—Joseph Smith was not allowed any evidence whatever on his part, for the conduct of the court, as well as the Judge's own words, affirmed that there was no law for Mormons in the State of Missouri; and I know that when Joseph left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was neither law nor justice for the people called Mormons.

The brethren were compelled to give away their property by executing a deed of trust at the point of the bayonet. Judge Cameron and others stood and saw the brethren signing away their property, and then they would run and kick up their heels, and said they were glad of it; "we



have nothing to trouble us now." Judge Cameron also said, "God damn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction them.

Although there was so much opposition and persecution carried on against the Saints in Missouri, I never knew a Latter-day Saint break a law while I was there; and if the records of Clay, Caldwell or Daviess Counties were searched, they could not find one record of crime against one of our brethren, or even in Jackson County, so far as I know.

When the State Legislature con-

vened, they appropriated \$2,000 to the citizens of Daviess and Caldwell Counties, the Mormons of Caldwell not excepted. Judge Cameron, Mr. McHenry and others attended to the distribution. This same committee would drive in the brethren's hogs (many of which were identified,) and shoot them down in the streets, and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four or five cents per pound, which, together with a few pieces of refuse goods, such as calicoes, at double and treble price, soon consumed the appropriation.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 29, 1863.

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### EMIGRATION—PROSPERITY OF THE PAST SEASON—COUNSEL FOR THE FUTURE.

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THE news which we have heard from the emigration which sailed from these shores this year, is, in every respect, satisfactory. Notwithstanding some of the vessels sailed at a much later date than has been customary heretofore—and even than we wished, owing to the scarcity of ships—and occupied longer time than usual in making the passage, the Saints are likely to cross the Plains in good time and to get comfortably housed in the Vallies before cold weather shall commence. We have felt some degree of anxiety, in view of the responsibility that rested upon us, that this should be the case. Letters which we have received from New York and Florence inform us of the safe arrival of all the ships at New York, and the departure of the first ship's company, from Florence, in good health and spirits; *en route* for Zion. The companies have generally enjoyed good health. On one ship, on which the most deaths occurred, measles made its appearance and several children fell victims. We trust that the Elders and Saints will use increased exertion and care to prevent their children and themselves from being brought in contact, just before starting on their journey to Zion, with contagious diseases. All the care that is possible is taken here to prevent any one sailing who manifests any tendencies to disease. But despite every precaution, sometimes a child will pass, in whom the seeds of disease may be lurking. The proper course is for all to take interest in this matter themselves, and exercise due care before starting. We would think it far better for a family, or several families, to remain behind for

another season, than to embark after having been exposed to contagion, and thereby incur the fearful responsibility of sowing the seeds of death among passengers confined so closely together as they are on ship-board. We allude to this, in this conjunction, that it may be remembered by the Elders and Saints for another season. A hint on such a subject should be sufficient.

The late arrival of the two last ships was, in some respects, quite fortunate. The riots in New York City had just been quelled, and the storm of passion had partially subsided. Their arrival earlier, while the riot was raging, would have been very inconvenient, not to say dangerous. But in this instance, as in many others, the Lord overruled everything for the good of the Saints; and we trust they will be blest as signally during the remainder of their journey, as they were up to the time of their departure from New York.

The labors of the brethren who have had charge of the emigration, in New York and in Florence, have been very arduous. The remarks of brother Cluff on this subject, published in another column, are very true. No one, who has not had experience in the matter, can form a correct idea of the responsibilities and arduous duties which devolve upon the Elders who are engaged in gathering the Saints. There are but comparatively few of the Saints who can appreciate the services of the Elders thus employed in their behalf. It requires years of experience on their own part, and the actual performance of such labors in behalf of others, to make them fully sensible of the serious nature of the Elders' duties and labors in gathering Israel. We have learned, with surprise, that brother Eldredge has been much embarrassed, in New York, by the arrival of a number of persons, on some of the ships, who had not money enough to pay their railway fare from New York to Florence. We presumed that it was so generally understood, throughout the Mission, that it would be out of the power of the Church Agent to extend any aid to assist those in reaching Florence who should be destitute of means to take themselves on, that none would leave these shores entertaining any hope of the kind. There is too much of a disposition, we find, to have great faith,—faith sufficient to start to Zion without anything, but ending in their falling into the arms of their brethren who are harrassed and oppressed with a multitude of other cares and duties, with the expectation that they will aid them and have them carried through. A faith of this kind is of no actual benefit to the possessor, in point of self-development, and is extremely unjust to the Elders who have charge. We believe it would be much more pleasing in the sight of God, and satisfactory to his servants, if the Saints would exercise more faith, before they start from their homes, in obtaining the means necessary to carry them to the frontiers, and not wait until after they start for it to receive such a wonderful increase of development. Many of them have had years to exercise faith in, and it is scarcely wise, to say the least, to expect that they can obtain that faith, in a few weeks after starting, which they have failed to acquire during years before leaving their homes. The man or woman who has a living, active faith, will give evidence of it here; it will not be necessary for them to wait for a change of climate to produce it.

While upon this, we will again call the attention of the Saints to the subject of decreasing their luggage to the greatest possible extent before starting. The Elders, who have received the emigration on the other side, have repeatedly expressed their astonishment at the quantity of luggage the Saints generally have with them. Many of them can hardly raise sufficient means, apparently,

to pay their fare through, and yet they are overburdened with luggage. We know, by our own experience in fitting out and organizing the Saints on the frontier, that, had the Saints who first settled the Vallies taken as much luggage in proportion as did many of the poor Saints whom we helped across the Plains, there would have been but little provision taken, and we could not have sustained ourselves, unless roots and thistle-tops had been more abundant than they were. There must be an insatiable desire, which takes possession of some of the Saints, to spend every penny, over and above that which is needed for their actual fare, in supplying some imaginary want. We have repeatedly pointed out the folly of such a course as this to the Saints, in these columns, and we allude to it here that, peradventure, it may be of service to the Elders, and the means of preventing some few, at least, of the Saints from acting so unwisely. They should not think that if they have five shillings, or any sum that may be named beyond that which is supposed to be sufficient to carry them through to Florence, that they have no further need of it, but to spend it for some gew-gaw or article of clothing which they did not really want. Every Latter-day Saint who has the independence and redemption of Zion in view, will seek to lighten rather than to increase the burden of the Church. No right-spirited man or woman would, because the opportunity were offered to them, carry with them everything their lust or imagination might fancy, and if they had any means more than enough to carry themselves to the point of departure on the Plains, they would dispose of it in such a manner as to meet the feelings and counsel of the men whose responsibilities with the emigration are so great. We trust that these hints, though published so long before the time of emigration, will not be forgotten, but will be acted upon by the Elders and Saints, to produce the desired improvement in next season's operations.

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### ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We have received a letter from Elder William W. Cluff, dated at Florence, N. T., July 13th, in which he informs us of the safe arrival of himself and company, (consisting principally of Scandinavian Saints and a very few English,) at that place on the 12th of July, without accident, with but little sickness and very few deaths. Elder C. continues:—

We found Elder F. Little, the Church Emigration Agent, here, and very busy making preparations to receive and forward the Saints as soon as they arrive at this place. All is being done, that can be, for the benefit and welfare of the poor Saints who are gathering up to Zion this year. Brother Little is a kind-hearted man, and labors untiringly to make the Saints comfortable and happy. None but those who have had the experience can know or realize the responsibilities of a man acting in such a position. The Saints seldom, if ever, fully appreciate all that is done for them in being gathered out from among the nations of the earth, which is one of the greatest works performed in these last days. I never before realized what an arduous and responsible labor it is to gather the Saints home to Zion. All of the Scandinavian Saints have arrived here and gone on, except the four hundred from Norway, under the Presidency of brother Dorius, and we are expecting them daily. A few, but very few, on our arrival here, seemed to be discouraged, and thought the journey too long and tedious to proceed any further. Some four or five felt so and concluded to remain here, at least until another year; but they



were only those who will require just about that length of time, if they do their very best, to make themselves worthy to go any further. The company that I had charge of were a good lot of Saints, and I am proud of them; they are just the men and women to help to build up the kingdom of God. They are now all out on the Plains, and I pray the Lord to bless and prosper them on their journey, as he hitherto has done. Please accept my love, and remember me kindly to all the brethren in the office."

SCOTLAND.—By letter from Elder John M. Kay, written on the 11th inst., we are pleased to learn of his safe arrival in the Scottish District, and that he was in the enjoyment of excellent health. He says:—"On Sunday, the 9th inst., we held a Conference in the large hall of the Bell Hotel. At each meeting the hall was comfortably filled with Saints and strangers, and we were blessed with the Spirit of the Lord which gave us much joy and satisfaction in having the privilege of associating together. Yesterday, brother Gordon and I sailed for Greenock, where we visited several families and enjoyed the society of many of the brethren and sisters of the Greenock Branch. I find the Saints of the Glasgow Conference a good, warm-hearted people; in fact, they are like all others who have received the Spirit of the Gospel of our Lord Jesus Christ. To-morrow evening we hold meeting in Kilmarnock. I intend to visit all the Branches I can. On Friday or Saturday I leave for Edinburgh, where I trust the Lord will help me to do good among my fellow-creatures, for my heart's desire is to be a blessing to all who may hear the sound of my voice."

CARNAVONSHIRE.—Elder David E. Jones, President of this Conference, writes quite cheerily of his labors, under date of the 13th inst. He had been visiting some of his relations, a portion of whom had not seen him since his infancy. They treated him very kindly, and advised him "to put aside his religion and join some other sect, in order that he might become a popular man;" but he declined the tempting offer, telling them that he felt as did Moses, who preferred to be one among the peculiar people of God to being called the son of Pharaoh's daughter. After leaving them, he continues:—"A friend from Lampeter, in Cardiganshire, sent his servant with horse and trap nearly 18 miles to meet us, according to previous arrangement, and he and his wife (who is a member of the Church) very kindly entertained us. In the evening we preached out of doors, near their house, and had some hundreds of listeners, among whom were several ministers, and many of the students of the Episcopalian College that is in the town. After we had done speaking I baptized and confirmed the friend whom I mentioned to you before. He is the one who came a distance of over sixty miles to attend the Merthyr Conference, and I believe was convinced by your remarks at that time. I am thankful to say the Lord blessed and prospered me on my journey, both going and coming, and my desire is, to spend my days on the earth to the glory of his name."

PRESTON CONFERENCE.—Elder F. W. Cox, writing on the 10th inst., says:—"I left Liverpool on the 22nd ult., and soon found myself in Preston. I stayed over night; started next morning, with brother Alexander, on foot, to visit the Blackburn, Accrington and Burnley Branches; attended three meetings in Burnley and one in Blackburn, and saw most of the Saints, who appear willing to do all they can for the Work of God. They are full of the spirit of gathering; but some appear to think, or fear, that they will not be able to gather for the want of the means. I have felt to say to all such, If you will live humbly and faithfully before the Lord, and do all you can yourselves, he will bless you and open your way. Many of the people say, "You Mormons have been

telling us for many years that judgments await the nations, but they do not seem to come; we think you do not tell the truth." But they seem to have forgotten that Noah preached and warned the inhabitants of the earth of the flood for 120 years before it came upon them; and from the fact that so few availed themselves in that day of the proffered salvation, we have reason to believe that he, as are the servants of God in this age, was regarded as a fool, a fanatic or an impostor. But the flood did come, after all; and I do not think this generation will have to wait so long as did the Ante-deluvians, before they will experience the fulfilment of the predictions, which the Priesthood of God has been authorized to utter, respecting the judgments and calamities of the latter days."

## C O R R E S P O N D E N C E .

### AMERICA.

Packet-ship *Antarctic*, }  
July 4, 1863. }

President Cannon.

Dear Brother,—We presume, ere this reaches you, you will be anxious to learn of our welfare. The letter we sent you on Tuesday, May 26, giving you an account of our proceedings to that date, we hope you received safely. From that time to the present we have been actively employed; the measles having broken out that day among the children and extended to about forty cases, and there being many aged, they, together with the sick, kept us busy waiting on them. Independent of these cases, the health of all on board has been generally good; which we could not fail to notice, from the lively spirit manifested by the Saints, and we can truly say we would not wish to travel with a better people than the Saints have been during the voyage. We can also say we have been greatly blessed while crossing the ocean, although we had head winds nearly all the way. The captain willingly aided us in doing all we thought necessary to insure health and comfort, by continual cleaning, laying down lime and the burning of tar. Elder Needham has been somewhat sick, but has enjoyed much better health than on any previous occasion while crossing the sea. We will here remark that every Sunday it has been very fair and pleasant weather, and although we are at sea, the Saints do not forget that it is a day of rest, but feel to enjoy themselves in contem-

plating and speaking of the blessings they enjoy in having the privilege of gathering to Zion. We have had sacramental meetings each Sunday afternoon in the Wards; and in the evening all the Saints met together on the lower-deck, when they received such instructions as their circumstances demanded and the Spirit of the Lord suggested.

On Sunday, June 7, the Saints generally fasted. At 6 p.m. all met on the lower-deck, when a very spirited address was given by President Needham; the Spirit of the Lord was made manifest, and his instructions were applicable to all. He exhorted the Elders of Israel to be faithful in protecting the weak and inexperienced from evil, and to see that the Saints under their charge were not overcome by base and seducing spirits. His remarks were interpreted to the French by Elder De La Mare, to the Norwegians by Elder Dorius, and to the Swiss by Elder Huber.

We have had three marriages among the foreign Saints; on one occasion the captain, his wife, his brother and mate favored us with their presence, and also provided wine and refreshments for the occasion. They manifested a friendly feeling, and the captain took the opportunity of kissing the bride; it not being the custom in Norway, the bridegroom and bride looked rather astonished, but after being explained, the bridegroom soon followed the captain's example.

We are sorry to have to report to you the death of sister Sarah Walters

and child; after some considerable suffering, she was delivered of a girl on Sunday, June 14; she died the following morning at half-past three; her remains were consigned to a watery grave at 8 p.m.; her infant child died on Tuesday, June 23. A son of John Dean, from the Preston Conference, named Henry, died on Friday, the 3rd instant, and a daughter, named Annie Leine, the following day; also, four infants of the Norway Saints, and a child and infant of the Swiss—making ten deaths to the present.

We found the extras so kindly furnished by you—such as the sago, arrow-root, soup and white sugar—a great boon, and many suffering from general debility attribute their recovery to the use of the same.

Friday, July 10.

We were met by brothers Staines and Young on board, and landed at Castle Gardens by 11 o'clock to-day. We start for Florence at six to-night.

Accept our united regards; wishing you every success in your labors, we remain your brethren in the kingdom of God,

JOHN NEEDHAM.

PHILLIP DE LA MARE.

SAMUEL H. B. SMITH.

R. K. Thomas, Clerk.

New York, July 20, 1863.

President Cannon.

Dear Brother,—We take great pleasure in reporting to you our safe arrival here on the 19th inst., after a passage of forty-nine days, which, on the whole, although rather long, has been a very pleasant one, we having had but few days' hard blowing. From the time we left Liverpool till we reached the Banks of Newfoundland we experienced a constant succession of head winds, but the weather was mostly fine, the captain having taken the Southerly course by way of the Western Isles. On reaching the Banks, we had dead calms, heavy fogs and light head winds, making it very cold, damp and disagreeable on deck. On the 26th ult. an ice-berg hove in sight and created quite a curiosity among those on board, another was also seen on the following morning. The wind continued to head us up to the 13th inst., when a favor-

able breeze arose, which continued until we reached port.

On the whole, the Saints got over their sea-sickness very readily, but few remaining sick beyond the first week we were out, and those few were kept so more from weak constitutions and standing complaints than from sea-sickness. Some of the more strong and hearty were not afflicted at all.

We are sorry to have to report the outbreak of measles among the children, through which we have had to regret the loss of twelve. On the night of the 14th instant, one of the ship's boys carelessly got overboard, being at the time playing among the chains on the outside of the bow of the ship, which was travelling at the time at the rate of eight miles an hour; the ship was put about, a boat was got out and every exertion made to save him, but darkness speedily coming on, nothing was seen of him; a buoy was thrown him as he passed the stern of the ship, but whether he got it or not we cannot say. This accident created quite a consternation on board; for a time every mother thought it was her own boy.

To somewhat counterbalance the number of deaths, we have had six births; also two marriages on the 2nd, between James Berry and Mary Yates and John Yates and Mary Berry, of Liverpool Conference.

On Sundays, June 14, July 5 and 12, the weather being favorable—which has not been the case on the other Sabbaths during our voyage—meetings were held on deck, at which brother Stuart instructed the Saints relative to their duties on ship-board and the necessity of embodying the principles of truth and holiness in their every-day intercourse with each other. Although each Ward was called together night and morning for prayers, at which we occasionally met with the Saints and spoke to them relative to their condition, yet they seemed to enjoy the Sabbath meetings very much and to appreciate and practically apply the instructions given. Peace, and joy at the privilege of gathering, have existed with the Saints all the time. Contention and strife had no abiding with us; we had not one difficulty or dispute to settle, for each seemed to bear with



his neighbor and strove to overcome evil with good, realizing that they could not have everything as convenient and comfortable on board a ship as they had at their former homes, and the result was, that though we were so crowded together, many happy times were spent on board the *Cynosure*, and the songs of Zion were sung with a heartfelt gratitude to the Lord for the deliverance he had thus far worked for us all.

The highest eulogium is due to Captain Williams for his kind, affable and gentlemanly manner towards us all on board,—from ourselves to the crying infant in its mother's lap, who wanted something softer and sweeter than hard biscuit to cut its little teeth with. To the sick he has been very kind, supplying them, in many instances, from his own table, although ample provisions were made for them by yourself. His generosity and disposition to oblige will long be remembered by all the Saints on board. The other officers of the ship, also, treated us all very gentlemanly.

Quincy, July 28, 1863.

We are sorry to say that, owing to press of business, we were not able to finish this letter in New York. We landed at Castle Garden on the afternoon of the 21st inst., and left there on the following morning for the railway station in Thirty-second-street, where we had to remain until 2 a.m. on the morning of the 23rd, on account of a bridge on the Hudson River line having been damaged by a squall of wind which arose on the morning of the 22nd. We reached Albany about 3 p.m. on the 23rd, and remained there until 12.30 noon of the 24th, when we left for the Suspension Bridge, arriving there at noon on the 25th, where we were immediately transferred to other cars and were speedily wending our way to New Windsor. We reached that place at 7 a.m. on the morning of the 26th; crossed the river in a ferry steamer to Detroit, and took cars at 11 a.m. for Chicago, where we arrived about 9 a.m. on the 27th, and immediately left, without transferring the luggage—which we have had to do at every other point—for Quincy, where we arrived about 10 a.m. this morning

and leave in the course of an hour or two for St. Joseph.

The *Amazon* company is about 24 hours a-head of us; on coming through Canada a quantity of their luggage was burnt, but was made good by the Great Western Railway Company.

In all our journeying a good share of patience prevails in our midst, and all appear satisfied and contented.

With kind love to all the brethren, yourself and all the Saints of our acquaintances, we remain, your brethren,

D. M. STUART.

J. S. GLEASON.

W. G. SMITH.

W. H. Perkes, Clerk.

## ENGLAND.

MANCHESTER DISTRICT.

Liverpool, August 8, 1863.

President Cannon.

Dear Brother, — Since being appointed to the Manchester District, I have several times thought of writing you a few lines concerning it, and think this the most opportune time, as matters now begin to get into working order. During the last emigration we sent Zion-ward some three hundred persons from this District, and we sincerely hope, by our united efforts and the blessings of our heavenly Father, to baptize as many as will make up the number again by another spring.

To accomplish a part of this desirable object in the Liverpool Conference, Elders Shearman, Graham and Reynolds, of the office, with Elder Romney and myself, have been holding outdoor meetings on Sunday afternoons for some time, with what real success we are not able to say as yet, but trust that there will be some who will date their introduction into the Gospel of Jesus Christ from what they heard from our lips in Parliament Fields, or Wavertree Park, in 1863. I am happy to say that the brethren in the rest of the Conference are in like manner seeking to do all that is possible for them to advance the cause of truth. Elders Woodruff and Machin, also Elder Walters in the Isle of Man, are earnestly laboring for the spread of virtue, righteousness and truth, and I hope will be instrumental in doing much good

Elder John Alexander has been visiting with and introducing Elder Cox through the Preston Conference, whose labors, I trust, will be a great blessing to the Saints in that place. Elders Lythgoe, Eldredge and Felt are united with me in the Manchester Conference, and are seeking to do all in their power to forward the Work of God; and I feel confident that good will be done through the labors of the brethren who have arrived from our mountain home, united, as we expect them to be, with those who were here before, and striving for the advancement of this glorious Work. The Priesthood in the Manchester and Preston Conferences have also been engaged in out-door preaching whenever opportunity has offered. I have no fault to find; I believe, according to our ability, we are all doing the best we know how.

For your visits made to this District, in behalf of the Saints, I thank you. Your visit made to St. Helens in June last, together with the greater part of your evening's discourse, were very intelligently and honestly reported and published in the *St. Helens Newspaper and Advertiser*. The interest manifested on your visit to the District meeting of the Manchester Conference, held in Bolton on Sunday last, was very gratifying, especially when it became necessary to hire a larger hall

for afternoon and evening services, and to see it so well filled with anxious listeners to your timely instructions, which I know will do much good.

Baptisms are not so frequent as they used to be, yet we are constantly making additions to our numbers; and thus, though apparently slowly, yet surely, the Work of God is advancing, gaining numbers, power and strength, and manifesting to the world the successful accomplishment of what God has decreed. And thus, as we see the signs of the times making themselves manifest, we feel encouraged with that pleasing hope that the time is fast approaching when Jesus will make his second advent and come and reign King of nations, that the will of our Father may be done on earth as it is done in heaven.

I have visited nearly all the Branches, have been well received and feel very happy in my labors in this District, only desirous of knowing the will of my heavenly Father, through his servants over us here on earth, and doing it.

Ever praying that God will bless and prosper you in all you undertake to do, and let his preserving care be over you in your intended sojourn amongst the Saints on the Continent, I remain yours, very truly,

THOMAS TAYLOR.

## VARIETIES.



A sprightly editress, in reply to a correspondent who asked if she wore hoops, exclaims, "Hoops indeed! why we don't wear anything else." The italics are her own. We suppose she tells the naked truth.

It is said that General Hooker, in his parting address to his officers, said that "the Army of the Potomac fought with the rebels two hours out of 24, and with the Government at Washington the other 22.

"Doctor," said a patient to one of the hydropathic lights, whom ill-health had obliged him to consult, "Doctor, do you think a little spirits now and then would hurt me very much?" "Why, no sir," answered the doctor deliberately; "I do not know that a little now and then would hurt you very much; but, sir, if you don't take any, you won't be hurt at all."

There never were so many divorce trials going on in this city, and the precincts of Brooklyn and Williamsburg, as now. Every one seems anxious to get rid of his wife and to make a new arrangement. It will take our courts two years' steady work to get through with the divorce causes, without doing any other kind of business. The poorer classes, in many instances, have taken a shorter method of getting a divorce than by the tedious process of law. They kill their wives. We have had at least 12 or 15 cases of wife murder in this city since New Year's Day.—*Letter from New York.*